circles at least, the whole world over, and could thus form a medium of intercourse; who were so endowed with linguistic knowledge that they could travel from land to land without great difficulty, and could generally find some co-religionist who could read and speak the most recondite foreign tongue.

The Jews were hence peculiarly qualified to serve as a bridge between these mutually exclusive and mutually intolerant worlds. The Jews of Spain shared the intellectual heritage of their Moslem neighbours—some of them, indeed (such as Maimonides or Israeli[1]), were reckoned among its greatest adornments. But the Hebraic heritage was available to Jews throughout the world. The humblest Jewish scholar, in Italy or Provence, thus had access to intellectual resources of which the most erudite of his Christian neighbours was ignorant. It was hence to the Jews (in most instances) that Christian students had recourse for some inkling of the intellectual achievements of the Arabs, and even the ideas of the sages of ancient Greece.[2]

There have survived many hundreds of translations carried out by Jews in the mediaeval period, illustrating their intense interest and their fruitful participation in every branch of intellectual activity of the age. It was the resultant Latin versions of the Greek classics and of their Moslem exponents (whether made directly from the Arabic, or through the medium of Hebrew versions prepared by Jews for their own use) which penetrated

Europe from the eleventh century onwards with such far-reaching results.

[1] See *infra,* pp. 160-2, 193, 195-7.

[8] The best account of this available in English is to be found in Joseph Jacobs' *Jewish Contributions to Civilisation*—a work of studied moderation—and in the chapters by Charles and Dorothea Singer in *The Legacy of Israel,* on both of which I have drawn lavishly in this and the following chapters.